

The American Friend

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Foreign Mission Number

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ON THE HORIZON OF THE CHRISTIAN CHURCH

SONG SERVICE PROGRAM FOR MAY DAY

The National Music Week Committee has co-operated with the American Child Health Association to prepare "The Message of May," a non-denominational, non-sectarian musical program, termed by the Committee "a lyric expression of childhood," suitable for use in Sabbath Schools on the first Sunday in May. Words, music and suggestions for simple costuming may be obtained from the National Music Week Committee, 45 West 45th Street, New York City. The leaflets cost five cents a piece with a twenty per-cent discount on orders of fifty or more. The plan is to have children all over the country celebrating National Child Health Day and National Music Week at the same time and with the same music. The suggested program runs about half an hour and an indefinite number of children may take part.

INTERNATIONAL GOODWILL SUNDAY

Last year on International Goodwill Sunday a large number of "Goodwill Services" were held in many cities, towns and college communities. The thought stressed in all of these gatherings was international friendship. Many of the youth of America responded to the challenge of this ideal with great enthusiasm. This day is now regarded by thousands of young people as the day on which they express in a particularly distinctive manner their thoughts of friendship and of regard for the people of other races and nations. To Dr. Elmer E. Brown, former United States Commissioner of Education, belongs the credit of first suggesting the observance of May 18 as "Peace Day" in commemoration of the opening of the first Hague Conference, May 18, 1899. At San Francisco, in 1923, at the meeting of the World Federation of Education Associations, the educational representatives of forty-two countries took over the responsibility for the annual observance of this "Peace Day," but changed the name to "World Goodwill Day." In keeping with their resolution to bring the world together into a cooperative body the day is now being observed around the world—particularly in

public schools and other educational institutions. But religion, the Christian religion, has a tremendous responsibility in the promotion of world justice and peace, and this objective can be obtained through education alone. The Christian church must make its influence felt or a warless world can never be attained. That is why the young people of our churches are urged to observe International Goodwill Sunday on May 15, which is the Sunday immediately prior to World Goodwill Day. The Christian youth of the world can stop war if they only see the vision and are determined to follow it. International Goodwill Day will help to make that vision more clear.

TO FIVE COLLEGES FOR COLORED PEOPLE

With the recent appointment of Dr. Mordecai W. Johnson as president of Howard University, Washington, D. C., it has been pointed out that five of the present heads of higher educational institutions for colored people have come from Y. M. C. A. secretarial ranks. In becoming head of this leading university for the Negro race, Dr. Johnson is the third man formerly associated with the national staff of the Colored Work Department of the Y. M. C. A. to pass into a ranking position of educational leadership. The two others are David B. Jones, president of Bennett College, Greensboro, N. C., and John B. Watson, president of Leland College, Baker, La. Two other college heads were formerly secretaries of Y. M. C. A. colored branches. They are John W. Davis, of the state colored college of West Virginia, and W. J. Trent, of Livingstone College, Salisbury, N. C. C. H. Tobias, senior secretary of the Colored Men's Department, points out that, in addition to these college and university heads, hundreds of teachers in colored schools and colleges have been influenced by the Association during their student careers and in after life.

HARMON FOUNDATION FILMS FOR CHURCHES

For three months the Religious Motion Picture Foundation, which was organized in June 1925 on an appropriation of \$50,000 from William E. Harmon, has been distributing its films to churches in several of the Eastern states and in sections around Chicago. It has pioneered both in the type of its production and in a method of church distribution—for, while film distribution to theatres is well established, a similar plan for supplying churches had never been satisfactorily worked out. The Foundation was established on the belief that the short film embodying reverence and artistic beauty would add vitality to worshipful service and bring about an increase in attendance. Four films which are intended to meet these requirements have been produced by the Religious Motion Picture Foundation and for three months they have been in circulation.

COOPERATIVE WORK OF MISSION BOARDS

Missionary cooperation in Porto Rico has reached such a point that seven boards have united in the erection of a new building in Ponga, P. R., to house their religious paper, book and publishing interests. The publication of a union paper was begun by the Presbyterians, Congregationalists, and United Brethren. Later the Baptists, Disciples, Methodists and Christian church joined in. The cooperative work has proceeded for many years with such success that a new building became a necessity. It has been financed by the joint action of the seven mission boards.

WORLD'S SUNDAY SCHOOL CONVENTION

The tenth world's Sunday school convention will be held in Los Angeles, California, July 11-18, 1928. These are quadrennial gatherings, and only twice before have they been held in the United States, in St. Louis in 1893 and in Washington in 1910. Other conventions in the series have been held in London, Jerusalem, Rome, Zurich, Tokyo and Glasgow. Fifty-four nations were represented at Glasgow in 1914, and it is expected that a larger number will be next year at Los Angeles.

No One Likes Deficits

The way for Friends to avoid a deficit in their foreign missionary work is to give \$36,270.66 still needed by March 31 to complete the budget.

Missionaries, native workers and others are looking to Friends to do their best. Give through the United Budget channels for the

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Where the Quakers "Get Off"

NOT long ago we were accosted and buttonholed on the street by two fellow-townsmen, members of different Protestant groups in the city. There was mirth in their eyes and a good joke was in prospect. They proceeded to tell us that a certain man in town had been heard complaining of the fact that there were too many churches to be kept up in Richmond. "All that we really need," he was quoted as saying, "is three churches—one for the Catholics, one for the Protestants, and one for the Quakers." Poking the Editor in the ribs, our Protestant friends in playful raillery asked where the Quakers "get off" anyway. After laughing with them over the joke on the Quakers, we walked on toward the central headquarters of this strange, oddly classified folk, smiling whimsically in afterthought.

We would not have been understood and it would have seemed ungracious had we replied that the man quoted was nearer the truth in his classification than they appreciated but not so near as we wished he were. There is certainly an historic divergence between Protestantism and Quakerism that is very real, and when that ceases to exist there will be little if any reason for maintaining our small group. For those of us who are inclined to deprecate any such distinctive differences we are able to see few grounds on which to urge the Friendly interest. This is by no means said in deprecation of the Protestant churches, which have qualities of strength and enthusiasm that we may well covet, and with which we have so much and so pleasantly in common. Neither is it said, we trust, in any spirit of denominational pride, for which there is a lamentably small basis. May we explain by addressing ourselves briefly to the query put to us: Where do the Quakers "get off?"

Quakerism does have Protestantism as its evangelical background. But Protestantism represents the half way position between Catholicism, the religion of external authority, and the free religion of the spirit, toward which Quakerism aspires. While the latter has a Protestant background, it is a lineal descendant, not of the more formal and ecclesiastical Protestant bodies, but rather of those spiritual movements of inward protest and aspiration, which have enriched the life of the Christian church throughout its history. And they suffered persecution just as severely at the hands of organized Protestantism as they had at those of the Catholic church. While the Society of Friends holds to the great truths of evangelical Christianity as upheld by Protestants, it seeks to spiritualize those truths and make them more vital. It sees in the form, the outward sacrament, the ritual and the authoritative church,

obstacles to the free flow of the spirit between the individual heart and God. Its central doctrine of the indwelling Christ so greatly enhances the human temple of the divine as to make it inviolable in the sight of God and dear to him above all. Who or what may presume, therefore, to come between the divine Father and his children? Or to offend one of these little ones by violating in any way, through conformity or compulsion, the citadel of his soul? The Quaker's exaltation of the individual life and conscience, and his deep and distinctive concern for human betterment and brotherhood, are a vital part of the faith by which he lives.

Some one might ask us for a sign, saying we are dealing in generalities more or less meaningless. We promptly point in reply to the "war record" of Protestantism and to its all but invariable subservience to the State. To it the voice of patriotism has sounded as the voice of God. To the State has been committed the Protestant conscience, the result being that the church has rarely failed to beat the war drum in the name of religion at the call of the government. The relation of the Protestant pulpit to the harrowing prosecution of the Great War is but too vivid in our memories. It is just here, for one striking example, that Quakerism "gets off." As a matter of fact it was not at all an uncommon distinction which the Richmond man made. It is one very generally recognized, in proportion to the thoroughness with which we put into practice our spiritual ideals.

Will Friends Lose To Christians?

AND now for the other side of the picture. This headline in a local daily paper caught our attention recently: "Friends Lose To Christians." To be sure it was but the report of a basketball game in the city Bible School league, but our thought went immediately beyond the game to the wider implications suggested by the caption. While holding theoretically to very high ideals of Christian experience, are Friends actually losing to others—to "Protestant" Christians—in fulfilling manifest Christian obligations? On returning from a trip around the world, Rufus Jones says he was surprised at the spiritual appetite he found for our ideals wherever he went—in Japan, China, the Philippines, the Near East and in Central Europe. What are we doing to satisfy that appetite?

As before, we turn from generalization to specific example. In coöperation with Protestant bodies in general, Friends have accepted responsibility for Christianizing certain areas of the foreign field. This is an obligation which we owe to the Author of the Great Commission and to the united, world-wide Christian enterprise. We also owe it to ourselves for the very name we bear. But

it is an obligation which we are not meeting. Our united benevolence figures as published from month to month make this evident. Turn to the thermometer in this issue for confirmation.

It is a work worthy of generous support that is set forth in this week's Foreign Mission number. It is administered in harmony with fine ideals of mutual helpful-

ness and brotherhood, insistently proclaimed as the world's greatest need today. There is no valid reason why our Foreign Board—and our other Boards—should be so grievously harrassed for funds, except that we simply do not care enough. In this infinitely greater game of life and death, is there not a danger of Friends losing to Christians?

How We May Be "Sure To Win"

BY B. WILLIS BEEDE

WHEN I was in high school, we had a yell which ended up with the confident assertion, "Yes, we're sure to win." We shouted it at debates, we hurled it across the athletic field at our rivals, we poured it red hot into the ears of our team and we absorbed it into our own lives until we were sure we were going to win.

That same confident spirit burns high in the heart of every Friends missionary abroad. Some of them face paganism with its stupefying and deadening power. Many of them live among people who are cursed with poverty and its attendant ills. They face ignorance, intemperance, illegitimacy. They walk in the midst of physical pain and disease. Sometimes they see their work hindered, maimed and even smashed.

But they go on triumphantly and full of joyous expectancy. And why? Because they believe that the things of the Spirit are permanent and abiding. They labor on with an undying conviction that truth is more powerful than error and that it will ultimately triumph. They go about each day's tasks borne up by the belief that Jesus Christ is sufficient for all man's many ills—be they physical, social, economic, intellectual or spiritual. They believe that the Kingdom of God has life and that it does grow and, furthermore, that it can never be brought low. In other words, they believe in the inner recesses of their souls that the gospel of Jesus Christ, if applied to human life and affairs, will purify, liberate, transform, and ennoble the whole man and all men.

And this they believe, not because of any study of theoretical apologetics, but because they have been permitted to see the handiwork of Jesus Christ. They have seen physical suffering done away with. They have seen homes founded where love, respect and service rules. They have witnessed the intellectual freeing of minds once shackled by ignorance, superstition and fear. They have seen lives once morally corrupt and spiritually dead, cleansed and quickened by the Spirit of God. They live in the midst of those who have been made radiant, unselfish, pure, lovable sons and daughters of God. And they know that Christ is sure to keep on winning.

But this knowledge does not make them heady, proud or boastful. It does not send them forth with a superiority complex. It does not beget within them the idea of a superior "missionary" handing down something to an inferior "heathen."

It does send them forth in a spirit of love and humility to seek out the truth in men's minds, be it ever so dim. It does lead them to share with and not to do for. It keeps them ever alert to learn from those about them. It leads them to feel that they must decrease while the people among whom they live must increase. It gives to them a sense of brotherhood that sees far below the color of the skin to the real man for whom Christ gave his life. It helps them to love their fellowmen even as Christ loved the folk of his day. And they keep on toiling day after day with a song in their hearts and a smile on their lips because they know that Christ is sure to win.

Who can even begin to prophesy what might happen if the church at home worked with the same confidence that Christ is sure to win? Might it not be true that a great tidal wave of spiritual life would surge again through the Religious Society of Friends? And might it not also be true that as an expression of

that faith, Friends would rise up and share Christ with others in a larger way than ever before?

Those who are privileged to work abroad are not the only Friends who are sure "we're going to win." Scattered over the plains and valleys and among the hills and mountains of our beloved America are thousands of Friends who carry in their hearts the conviction that the missionary cause is a triumphant undertaking. Much might be said of the splendid work which these Friends and groups have done to help the progress of the Kingdom. But something should be said about the things which must be done if Friends are to keep pace with the opportunities abroad.

In the first place we must do more to make America's impact upon other peoples a Christian impact. Some one has suggested that America is the greatest liability that the foreign missionary enterprise has to carry. There is some justification for such a statement. The base elements of our western life are shamelessly flaunted before foreign peoples by the degrading movie films which are produced here in the United States. Posing as a Christian nation, we plunged into the most colossal and terrible war the world has ever witnessed. Every year we lynch a number of Negroes and often the perpetrators of these horrible crimes are unpunished. In a spirit that is far from Christian, we have legislated against admitting Japanese immigrants to our country. Our imperialistic policy under the guise of the Monroe Doctrine has filled the heart of Latin America with fear, foreboding and hatred. One need go no further in reciting the un-Christian elements in our life that make the people of other lands question the validity of the Christianity which our missionaries proclaim. Foreigners are increasingly free in pointing out these gross sins which are so apparent in our western life.

Again, if we as Friends in America are to minister to the missionary cause in our generation we must realize a fresh sense of mission. Jesus was full of zeal and worked with tremendous energy because he knew that he had been entrusted by his Father with a task to accomplish. St. Paul was so mastered by the sense of the stewardship of the Gospel that he was constantly at his task even when surrounded by persecution, suffering and danger. George Fox and his followers went up and down England under the compelling and impelling sense of mission. They had found God through Jesus Christ. He had spoken to their souls, and they must share this knowledge with others. A study of the lives of our modern missionaries and successful church workers reveals the fact that they were mastered and motivated by the sense of obligation to share with others the priceless treasure which had been entrusted to them. As a Society, we need to be mastered and set aflame by the wonderful message that has been entrusted to us.

And finally, we need a fresh baptism into a living service of the urgency of the present task. It has been truthfully said that this is the only generation we can hope to reach. Everywhere men and women are struggling today with the problems of life. They are weighed down and chained by fears, customs, superstitions, selfishness, and ignorance. They long for justice, mercy and peace. They search for a satisfying experience of God. They seek release from their sins. They cry out for brotherhood and sympathy. If, as we profess, we really do believe that Jesus Christ can and does

meet the deep fundamental needs of all men everywhere, a great and binding obligation rests upon us to immediately share Jesus Christ with those among whom God has called us to labor.

By helping to make our land Christian, by seeking a new sense of mission and by being baptised into the urgency of the mission which rests upon us as a church, we shall help in the glorious task of helping to win the whole world to Christ.

Self-Propagation On The Mission Field

BY HENRY D. COX

NO matter what the work may be or where it is undertaken there is nothing so important as self-propagation. Too often the measuring rod for mission work is self-support and not self-propagation. The latter carries with it a great deal more than the former. Self-support may mean merely paying the bills. Self-propagation must mean much more. It means the ability to interpret Christ's last commission to his disciples in terms of activity rather than in terms of dollars and cents. Money is quite necessary on the mission field, as elsewhere, but ability to carry on is to be prized in a new convert or in a seasoned worker much more than efficiency in the art of money-raising.

Self-propagation requires a certain amount of native talent or ability to see what is necessary to be done and to do it. The average Cuban is blessed with the ability to take up quickly and carry on what he sees others do. His imitative processes are well developed. Consequently if the missionary is keen to the situation, it does not take long to prepare a group of workers for self-propagation. A few leaders are trained in methods and then if given responsibility they are usually ready to go on with the work.

The forces in operation for this training in Cuba are all too few. There are departments for such at the various central stations of the different denominations working in Cuba, but these are altogether too inadequate to make the right appeal to a progressive people. Perhaps the greatest single factor in leadership training is the Summer Institute and other annual gatherings of similar type whose aim is the training for service. The Inter-denominational Institute which meets each summer is nation-wide in its reach. There is, too, the magnificent work which missionaries have formerly done in individual cases because of lack of cooperative facilities. But all these forces put together are not sufficient for the present needs. There must be a larger scope of work done in the training of leaders if the Protestant Church is to continue in the approbation of the sincere Cuban citizen.

However, in spite of inadequate means of training, there is an increasing group of faithful evangelical leaders in Cuba. My contact with some of them the past year has intensified my appreciation of their ability. Some of these are doing what missionaries are often unable to do. They are making visits in the cause of Christ to the homes of many who are in no way connected with the Protestant work and are making an appeal from a nationalistic basis.

A KNOTTY PROBLEM

The spirit of self-propagation should precede that of self-support. I believe that a brief study of the actual conditions of our monthly meetings in Oriente, Cuba, will reveal that self-propagation is far advanced over that of self-support. A few cases will suffice to prove the point.

A few months ago Juan Guzman, a member of the church in Gibara, received a call to consider the work of the Velasco church. The monthly meeting of that place took the initiative in the matter. The Mission provided the living quarters and in addition a small amount of money each month. The monthly meeting, with the help of the day-school there, undertook the task of providing the rest of the support necessary and provided funds to move Guzman and family to Velasco.

Guzman is an incessant worker and did a fine piece of work from the very beginning. He reorganized the monthly meeting, more than doubled the attendance at all the services and added new services, organized a Christian Endeavor Society and put on a

vesper service for children once a week. The efficiency of the Sunday School was increased at least one hundred per cent. He won a way into the hearts of the people for he did real pastoral work. He called upon the sick, went after delinquent members and held extra services in evangelism.

But Juan Guzman did not remain at Velasco. Every one asked why it was that such a man in every way capable of developing a working church had to leave such a promising field. The answer is found in the fact that he could not support his family of three children and their mother on the thirty-five dollars per month which he received. He expected to get outside work to supplement the support from the church but failed to do so. Sickness, almost unto death, of two of the children, added to the personal problems of this family. The monthly meeting failed to rise to the situation and the Mission could do no more than send \$12.50 per month, so the bright hopes of Velasco fell as leaves fall before a wind and Guzman had to pack up and take his family back to Gibara and resume his former work. A few hundred dollars in a reserve fund for evangelistic work in general would have saved the mission this embarrassment and would have avoided a tragedy for the native church.

BANES AND GIBARA STRUGGLE COURAGEOUSLY

Take another case. Alberto Lopez and his family were called to Banes by action of the monthly meeting at that place which agreed to bear the complete burden of support. They gladly accepted, for the field is a promising one. They entered into the work whole heartedly. Alberto is a good Bible student and enjoys teaching it and he at once organized strong classes. By good fortune I arrived there one night just as he was beginning a class and found his teaching both thorough and interesting. Teresa, his wife, is also a proficient worker and has helped in organizing new departments such as the Cradle Roll, a Junior Endeavor and, I believe, a Home Department of the Sunday School. The work prospered from the beginning and has continued to do so. But the monthly meeting has found some big problems to solve in the matter of finance. While the reserve fund, which had accumulated during the time when there was no pastor, lasted, there was little difficulty in balancing the budget each month. When this was used up the problems increased. The members failed to rise to the situation and the finance committee of the meeting was compelled to seek a solution. A personal canvass was made and nearly all the members promised to pay something but still the amount pledged was more than half short. The Mission could promise but \$12.50 per month and this was given. In order to raise the pending deficit each month the Educational Committee of the monthly meeting recommended that Alberto teach a room in the day school which this committee was directing and that he should receive thirty dollars per month for his services. This work requires the entire time of Alberto from 7:45 a. m. until 4:00 p. m. It depletes his energies and is a handicap in the work of the church.

No blame can be attached to Alberto and his family for this situation. He has visited the members personally and has openly talked stewardship in the church. He has introduced the weekly offering system. As a pastor and worker in the church he is well liked by all. With the exception of a few who still remember the by-gone days when the Mission paid all of the bills and furnished the workers and looked after their selection, all would have this couple remain and develop a strong national church.

Gibara monthly meeting has proven itself capable of self-propagation. No resident missionary is there to help them out and yet the work is going along very nicely. Native talent is proving itself in many ways. There is a strong home mission spirit. Fields near by are being developed and entirely by the talent and initiative of the monthly meeting. Here the members are making a noble fight for self-support. For some time this has been their ideal. Many of the members are out of work and all are poor in worldly goods but rich in Christian spirit. But here too they are facing the problem of how to take care of the deficit each month. At the present Arsenic Catala, one of the most efficient pastors we have on the Island, must seek a way to increase his support by outside work. He does not choose to divide his time but frankly told me

that it was impossible to support his family on what he receives. The monthly meeting realizes the danger of divided interests and time on the part of its pastor and is seeking a way to provide for the balance of support each month. Just what will be done remains to be seen.

Both Holguin and Puerto Padre have excellent members of training and talent to carry on the work. But both places would need help in financing the undertaking. The schools at these two places provide means of employment for part time of some one who could give such time in the church work. This is being done at Holguin at present. One of the teachers is doing the preaching, for which service he receives a small amount from the monthly meeting.

I believe that my readers can readily see that the problem of self-propagation is not so great as that of self-support. Given proper encouragement and a small amount each month to help out in the support of their pastor, I feel reasonably sure that the members at large will undertake the task of carrying on their own work. But to refuse any financial aid whatever would be too much and would crush out the desire to become self-supporting and self-governing. If we can but help a few years longer even on a diminishing schedule of support, I believe that they will find a way to go on alone. I trust that Friends will not lose patience with their Cuba work knowing that "in due season we shall reap if we faint not."

Holguin, Cuba.

What World Missions Mean To My Meeting

Illuminating Statements by Two Friends Pastors

TO draw out the threads of interest and efficiency woven into our local meeting, and say that these are wholly the result of missionary heritage would be impossible. If such threads could be drawn, the semblance of the fabric left would be woefully incomplete. The missionary interest had its birth early in the history of the meeting and in conjunction with other meetings of the state soon founded Penn College as an agency of equipment to those going out from the home base to do Christian work. The constant stream of graduates, going out from this institution to work in distant fields, has added interest to those representing us in foreign fields.

The meeting also enjoys the double favor of being the home base of the Yearly Meeting, and therefore of having a special interest in all who have gone out from the Yearly Meeting limits. News from any of our workers in the foreign field has stimulated a vital interest at home. A local Women's Missionary Society has been sustained for many years making its contribution in service and information and stimulating an interest in the entire meeting. Study classes are maintained and courses of reading which give information from the various fields in different parts of the world.

A Christianity that is not interracial, international and world-wide, has never known the program of the Master. A real interest in missions will bleach out race prejudice and put a new content into the first word of the Lord's prayer. The assembling of national life in recent years and the near contacts which we are made to feel should reduce humanity to the solidarity of one race and that the human race. The expression of superiority in any outward guise does not belong to any successful missionary program. The possession of personal merit is necessary in lifting up the fallen, but let it be a discovery rather than a proclamation. Identifying ourselves with the real spirit of missionary conquest is an education which the world most needs at this hour.

Another missionary factor which contributes to the interest of the local meeting is the maintenance of a class in our Bible School engaged in the study of the present missionary problems. There is always a group of college students who want to give time to acquaint themselves with the missionary program of today.

The study of missions covers a wide range of Christian interests, especially involving the Bible doctrine of stewardship, or, our possessions and the legitimate use to which we place them. A good

missionary church is always a good giving church and a giving church knows the joy and thrift in giving.

Oskaloosa, Iowa.

ANDREW F. MITCHELL.

World missions is the avenue through which my meeting releases the energy growing out of divine compulsion, the springs of which are found in those who have heard Christ's voice, whose hearts have been opened to his influence, and who have felt the compelling power of the divine personality. The missionary spirit is the spirit of evangelism. It begins in Jerusalem, touches the life of Judaea in a vital way, sweeps across Samaria and discovers at last that it is bounded only by the human race. There is no legitimate boundary line dividing Christian men and women into groups possessing and not possessing the missionary spirit. Before one may lay claim to the name Christian he must throw his life open to the influences of the Spirit of Jesus Christ and as he does so, little by little and more and more, almost in spite of himself the power of his wondrous personality will bring him to cry out that all may hear, "Thou art the Christ," "What wilt thou have me to do?" Ruskin quotes Southey as declaring that no man was ever yet convinced of any momentous truth without feeling in himself the power as well as the desire of communicating it. Bishop Wilberforce said, "If my faith be false, I ought to change it; whereas, if it be true, I am bound to propagate it."

Evidences of this triumphant faith are to be found in my meeting, and world missions offers an opportunity for its expansion. Those who know the value of prayer learn new lessons in intercession. The door is open for all to exercise the privilege of stewardship of property, and probably the most significant aspect of world missions in my meeting is its constant and compelling challenge to capable young men and women just now coming to a decision as to what their life work shall be.

WORLD MISSIONS AS A CULTURAL FORCE

Within recent years the missionary movement has undergone some very radical changes and these changes further distinguish the movement as one of very great cultural value. Motives have changed from a desire to propagate Western civilization, and project an ecclesiasticism throughout the world to a frank and open desire and attempt to make men everywhere like Jesus Christ. A further significant change is seen in the fact that at present there is an increasing appreciation of the history, tradition and culture of races and peoples to whom the Christian missionary goes with his message of love and good will. Mature thinking has led the modern missionary to the point from which he sees that if the Kingdom of Jesus Christ is ever to come, men and women of all races and colors the world over must come to *know* each other. This fact alone is in the main responsible for the historical trend in modern missionary literature.

What does this mean to my meeting? It means that like the missionaries, members of our meeting are also coming to an appreciation of the culture of other races. They are learning the value of the other great religions of the world developed by men in their eager search for God. Racial and geographical barriers are becoming less distinct as the great facts of the Fatherhood of God and the solidarity of the human races become more and more apparent. It is my conviction that the members of my meeting cannot escape the elevating influence which naturally flows out from a systematic study of missions in the modern world. Certainly they cannot but catch something of the contagious spirit of our missionaries at home on furlough when they visit the meeting and tell of the power of Jesus Christ to transform human life.

Last but not least—no proper value can be placed upon the strength to faith and Christian poise that comes with the consciousness of being associated with an organization that touches, and helps every member to touch the pulse of the world in a great program for the "Healing of the Nations." It brings an added glow to the faces in our meeting when we name the various places to which our prayers, our talent and our money have taken the name and person of Jesus Christ. When we notice that the sun in its travels never ceases to shine on the dominions of our Kingdom, my meeting rises up in thanksgiving and prayer for world missions.

Centerville, Indiana.

A. WARD APPLIGATE.

What Friends Are Doing Abroad

A Review of Friends Work in Other Lands

When the American Friends Board of Foreign Missions was organized, it had no foreign mission work. Practically all of the yearly meetings now comprising the Five Years Meeting were interested in one or more foreign fields. Indiana, Western, New York and Baltimore supported work in Mexico; Kansas and Oregon were interested in Alaska; North Carolina was supporting the Jaruco Mission in Cuba; New England was responsible for the Ram Allah Mission; and Iowa was carrying forward activities in Jamaica. Shortly after its organization the Board founded a mission in Cuba, and in 1908 the actual transference to the Board of the work conducted by various yearly meetings was begun. This process was completed in 1918 when New England decided to share its splendid Palestine field with Friends of the Five Years Meeting.

Gradually through a careful program of missionary education the church at home was led to care more adequately for her co-operative missionary task. As the needs were more fully explained and the results achieved in the fields were made known, the Board's income was increased and more young Friends were sent forth.

These people have built constructively and permanently. In some instances the Board has advised them to purchase land and erect substantial buildings. In Cuba, the Board owns property valued at \$90,000. The buildings in Palestine could not be built in America for less than \$175,000 to \$200,000. In Africa the Board holds property worth some \$100,000. The Board's holdings in Jamaica are worth not less than \$100,000 and in Mexico the Board holds several valuable pieces of property. This property calls for an annual appropriation for upkeep and repairs. In some cases it has been necessary to rent buildings. The

holding of property has necessitated the regular payment of taxes in some countries.

SCHOOLS AS EVANGELIZING AGENCIES

One of the most successful means of evangelizing foreign peoples is through schools. More than 168 day schools and 14 boarding schools are now in operation. The average attendance in these schools is more than 12,000 pupils. Christian teachers are employed and regular courses in Bible are a part of the required curriculum.

many parts of our fields are to be found Christian homes which have been founded by the graduates of Friends schools. Practically all of our pastors, and ministers and Bible women have been trained in our mission schools.

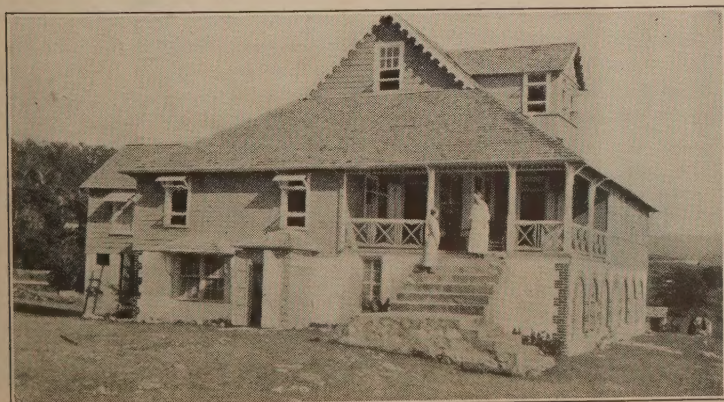
Fees amounting to \$43,540 were collected in tuitions last year. But such fees are not in every case sufficient to care for the running expenses of the schools and the Board is looked to for assistance.



Faculty Boys' School, Ram Allah, Palestine.

Many boys and girls see a Bible for the first time when they enter school. In Africa our schools are the chief evangelizing centers and a high per cent of the church members were won to Christ through the faithful instruction of the day school teachers. Records show that in

The development of our educational program has brought our Missions into official relation with Governments. Standards of proficiency and efficiency have to be met. The British Government has adopted for Kenya Colony, East Africa, a modern educational system based largely on the system of Negro education in the United States. After completing their work in the Normal School at Kaimosi, some of our Friends are going to the Government school to fit themselves to serve as advanced teachers and school supervisors. In Palestine our Boys' and Girls' Schools prepare their pupils to enter college. In Jamaica the Government educational system is in operation and all schools are required to conform to prescribed standards. This holds true also for Cuba and Mexico. In order to meet these requirements Friends missions have found it necessary to employ well trained teachers both native and foreign and to provide standard equipment. This necessitates the regular expenditure of sums for salaries and supplies.



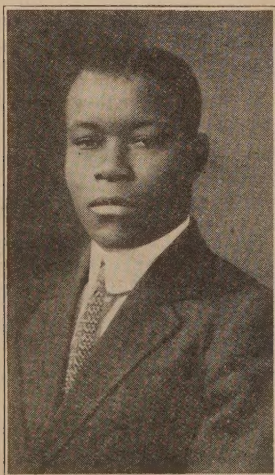
Andrews Hall, Happy Grove School, Jamaica.



Group of Cuban School Girls.

THE NATIVE CHURCH

Along with the educational work, has developed a Christian church. By preaching, through the translation of the Scriptures and other Christian literature, by the training and employing of teachers and ministers, and in other ways the Gospel has been proclaimed to multitudes and accepted by many. As rapidly as the people accept Christ they are gathered into candidate classes where they are carefully prepared for church membership. This period of training lasts in some instances for a period of two or more years. Accepted candidates make up a congregation which, when sufficiently stable, is organized into a monthly meeting. Last year's figures showed 41 regular monthly meetings and 3 quarterly meetings. Owing to geographical and economic conditions quarterly meetings will probably never be organized on some of our fields. There is a good prospect for the setting up of a yearly meeting of Cuba Friends in 1927.



Montclair E. Hoffman, Headmaster, Happy Grove School, Jamaica.

One of the ideals set before this indigenous church is self support. Some have attained to this ideal and others are on the way. The Board supports the vil-



Bags of Money Collected by Maragoli Friends in East Africa.

lage schools and American workers in Palestine. The two schools in Ram Allah and the monthly meeting care for all their local expenses. Last year the Cuba Church received no financial aid from the Board. In Africa, Friends in the Maragoli and Isuka districts fully support their own educational and church work. More than \$15,500 was given by Friends abroad for their own church work. This money was given by people who are poorer by far than Friends in America.

In Africa it has been necessary to do medical work among the people. We now have there a well equipped hospital with a good doctor and a thoroughly trained nurse in charge. In addition to caring for the sick who enter the hospital and making trips into the Reserve to visit patients, the doctor and nurse are offering courses in sanitation, hygiene, and the care of infants

and patients. This constructive service is bound to reduce the amount of sickness and to lower the infant mortality rate. Such ministrations open the way for the presentation of the spiritual message of the One who can mend and heal broken lives.

THE BUDGET

To carry forward this work which has been so manifestly blessed by the Lord, the Board has laid its needs before the church. From year to year a budget has been prepared and, since the Forward Movement, submitted to the Executive Committee of the Five Years Meeting for approval. When so approved, it has been included in the list of askings which have made up the United budget. *This is a working budget which, when approved, carries with it an obligation to pay. Taxes, repairs, salaries, travel, medical allowances, etc., have to be met.* The 1926-27 budget is made up of the following items: Africa \$23,542.00; Cuba, \$12,905; Jamaica, \$16,258.54; Mexico, \$21,795;

Administration \$6,428; Interest, \$950; Emergency \$750; Reserve Fund \$500; Home Education \$3,545; total \$96,603.54. A word of explanation regarding some of these figures may be helpful. The interest item cares for the interest on the funds which the Board has been compelled to borrow at the bank to carry on its work. This has been caused by the failure of Friends to make regular adequate monthly payments of their share in the United Budget funds. The emergency fund is used very largely to pay the medical bills of missionaries who return on furlough and have to have medical, dental, and ocular assistance. The reserve fund is a step in the direction of building a sufficient reserve to make it unnecessary to borrow from the bank in lean months.

To apply on this budget the Foreign Board had received up to March 1, \$60,332.88, leaving \$36,270.66 to be raised on or before March 31.

Real Saints In Mexico

A Few Protrait Sketches

If, as a little boy once suggested, saints are people who let the light shine through them, the Friends church school at Matehuala, Mexico, can rightly lay claim to several real saints. Gabriela F. de Castillo, wife of Fortunato Castillo, the pastor at Matehuala, has sketched the following pictures of Friends with whom she has fellowship.

"Berta Vazquez, her little sister, Maria, and her small brother, Jesus, came to our School in Matehuala several years ago. Their mother was dead and their father was a professional beggar. He came to our school seeking alms and we asked that he send us his children, which he did. Berta is now teaching and hopes to help her old father, who has since become converted to the Gospel and has been regenerated in every way. He works for the city government, earning one peso, twenty-five centaves daily, (sixty two and one-half cents) which is hardly enough for himself and the children. Now with the help of his daughter he will have more. The three children are quite faithful in attendance at church services, and very intelligent in their work in school. Berta bears in her face the traces of suffering and of hard work in her studies, but she feels that her time of recompense has come now that she is able to work for her brother, sister and father."

"The president of the Dorcas Society is Mrs. Cortez, who in former years was a student of our school and who after graduating served for several years as a teacher, both here and in Cedral. Later she married and now has four children of her own, besides a little boy by the name of Moses whom she has taken to raise. This Friend is an inspiration to the church. Her

husband is not a Christian and lives a thoroughly dissipated life. She, however, by her prudence and example says a great deal more than she could in words. Our

him before the children, realizing that such is un-Christian. She brings her children with her to Sunday School, has family worship with them every night, and teaches the older ones special songs which they sing in Sunday School on occasions. Moreover, she attends faithfully all the church services; helps in the work of the Monthly Meeting; is a tither, setting apart a regular portion of what her husband gives her for

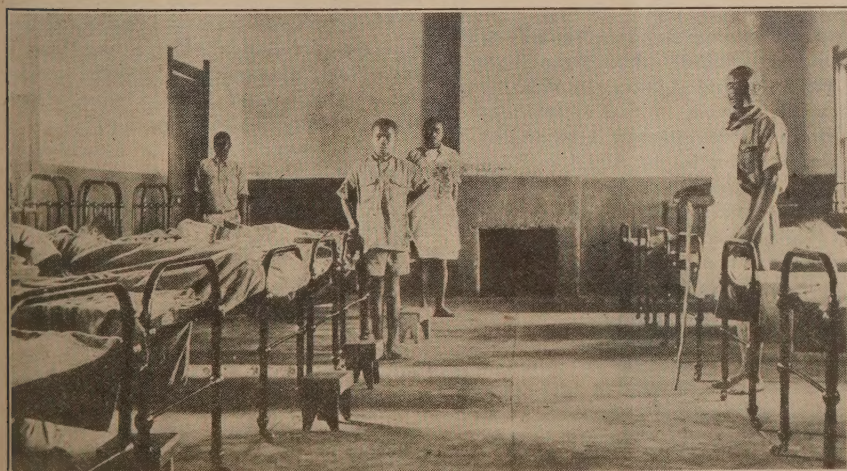


Group of Girls at Penn Institute, Mexico.

constant prayer is that some day she may, by her influence succeed in bringing about a change in her husband's life. She makes every endeavor to avoid ugly disputes with

household expenses, and in short is, a veritable inspiration to our meeting. Her mother lives with her and these to women, who have to withstand such terrible moral struggles on account of the conduct of the husband, are truly faithful followers of Christ. These are typical fruits of the work of our Mission schools, and the girls thus educated are afterwards most useful in their homes, and are a great aid to all the work of the church. And to whom do we owe these schools? To our good brethren beyond the Rio Grande, who with such unselfish interest have helped us to maintain them."

"Petrita Ruiz, one of our members, lives on the outskirts of the city. She attends all the services with regularity. She is very poor but out of her poverty, like the widow who gave the mite, she gives continually to her church. She brings all her nephews and nieces to Sunday School, in spite of the fact that their father opposes and often scolds them viciously for it. Two of these children are now in our grammar school. They come from the



Men's Ward, Kaimosi Hospital, East Africa.

most humble class but after only a year of schooling have shown that they have promising capacity for advancement. Petrita, though unschooled and even illiterate, endeavors in her simple way to speak to all of the Gospel and to bring her acquaintances to church. She suffers a great deal from her brother-in-law, but says that God knows and understands and that she is willing to endure it all with resignation. What joy the Gospel can bring to our lives!"

"But the thing that has most of all filled our hearts with joy during the past year has been the return to the fold of Brother Hernandez. Don Trinidad as we call him, had wandered away from church, had taken to drunkenness, and smoking, and violated the commandment against adultery. But the ways in which God works to restore men are inscrutable. His wife, who, like Mrs. Cortez, has always been a fine Christian woman in spite of her suffering and seeing her husband straying to evil paths, has not allowed this experience to draw her away from Christ. This year, however, she was found to be afflicted with cancer. When her husband learned this he returned to the church, prayed publicly for his wife, repented of his sins, promised to serve the Lord, and thanks be to Him, he has faithfully fulfilled his renewed pledge. His wife has been taking treatment in the Methodist Hospital in Monterrey, and there is hope that she may be entirely cured as the disease was not very far advanced. While in the hospital she is taking the opportunity to talk to all around her of Christ and his love, and is appreciated by all with whom she has become acquainted. She is never sad, spends much of her time singing hymns, and talks of her infirmity in the most matter of fact way. If the Lord calls her, she is ready to go for she has faith that He will care for her little ones. Don Trinidad has abandoned drink, does not smoke any longer, is the first to arrive at Sunday School with his children, and has just been chosen to serve as presiding clerk of the Monthly Meeting. For all this change his wife is giving profound thanks to God. His testimonies in public touch the heart. The last day of the year 1926 was a day of great victory for him. Before all the brethren he confessed publicly the evil paths into which he had strayed, but which, thanks to the regenerating power of the Gospel, he had abandoned. He promised to serve Jesus with love, knowing that he can count upon divine help."

"At La Paz, a mining center not far from Matehuala, is a small group of Friends. Some fifteen or twenty persons gather in the home of brother Anastacio Gerda. This Friend does not know how to read very well, but has been improving through his study of the Bible. He is a tither and brings his offerings to the church in Matehuala. He also takes an active interest in arranging for our visits there and though many try to harm his business he

does not falter but takes advantage of every opportunity to speak to others of the Gospel. Through him several Bibles have been sold in La Paz and many tracts distributed. He is a regular subscriber to the evangelical papers. In spite of the efforts of workers of some small independent sects, such as Sabbatarians on one hand and ranters on the other, to win him to their intolerance, he is too firmly grounded in his teachings to be carried away by these. At midnight of December 31 he was to assume charge of an office with the city Government of La Paz. He had promised to come to service the last day of the year to ask for divine blessing on his new work, but not being able to, he sent word asking our pastor to come the afternoon of the last day of the year some few hours before he was to take up his office to ask the blessing of God on his new undertaking. Our high dignitaries have much to learn from this humble servant of the government, who asked the Lord's blessing before starting on his new task, and he 'was not ashamed of the Gospel of Christ, for it is the power of God unto salvation unto every one that believeth!'"

IMPORTANT TASK ACCOMPLISHED

*General Secretary
American Friends Board of Foreign
Missions
Richmond, Indiana
Dear Friend:*

Last Friday I sent off to the Bible Society the last portions of the New Testament. This fact gives me the first real feeling of freedom that I have had since our arrival in America. The preparation of this manuscript has taken a good deal longer than I anticipated. It is, however, a source of satisfaction to know that the work has been done carefully and thoroughly.

Sincerely yours,

E. J. REES.

*Urbana, Illinois
February 28, 1927.*

This welcome announcement tells of the completion of a task begun years ago by Emory J. Rees. In 1920 the gospels and one or two other books of the New Testament were printed for Mr. Rees by the American Bible Society. Upon his return to the field in 1921, Emory Rees took up the task of completing the translation of the New Testament into the Luragulu dialect. Upon arrival in the States last summer, he began the work of correcting his translation of the entire New Testament. This monumental piece of work has at last been completed and Friends in East Africa will soon have the New Testament in their own dialect.

B. W. B.

AUNT ZANIE'S PIPE

This dialog was sent to the Foreign Board office by a Friend in Marion, Indiana. Sunday School workers will find it useful as a closing exercise program.

Characters—Miss Peck, the missionary, Aunt Zanie, an old colored woman.

(Miss Peck is sitting at her desk writing when someone knocks at the door. Aunt Zanie is at the door, a neat little black woman in a long apron and a bandana handkerchief and a pipe in her mouth.)

Missionary: Why, Aunt Zanie, what is the matter? Come right in.

Aunt Zanie: No honey, I hasn't time to come in. I just stopped a minute to ask you to pray to de Lo'd dat he show me how to do more for Africa.

Missionary: Why, Aunt Zanie, the Lord knows that you earn your living for yourself and your little nephew by scrubbing and that nobody ever asks you to give for any cause but what you do something. Your friends all tell me how generous you are and you know the Lord doesn't expect any more than you can do. I am sure you do enough, so don't be troubled.

Aunt Zanie: Sister Peck, I didn't come dis mo'nin to have you tell me I do nuff, I jes come to ask you to pray to de Lo'd dat he show me how I can give more.

Missionary: Well, Well, Aunt Zanie, I will, and if there is any way I'm sure the Lord will show you how.

(Aunt Zanie goes away, the missionary goes back to her desk and writes for a time. Again a knock is heard and she opens the door to aunt Zanie, now smiling.)

Aunt Zanie: Good Mo'nin, Sister Peck, I'se come to tell you de Lo'd done answer prayer.

Missionary: How, Aunt Zanie?

Aunt Zanie: Well, Sister Peck, I jest went about all dese with a heavy heart a prayin' to de Lo'd to show me how to do somethin' mo' for Africa but pears like he dunno no way for not a bit of answer did he give me. But last night I come home from work and I jes set my ole bucket on de flo' and I kneeled down by a chair and I poured out my heart to de Lo'd and I said O Lo'd, isn't der no way I can do somethin' mo' for Africa? For a long time I prayed, den I stopped and everything was jest as still when I heard a voice saying "Zanie, child, lay down that pipe."

The missionary pauses in astonishment then says: Why, Aunt Zanie, you learned to smoke that pipe when you were a little girl, do you think you can give it up now?

Aunt Zanie: (wonderingly) If de Lo'd say so, huh?

Missionary: Yes, Aunt Zanie, if the Lord says so he will enable you to give it up.

Aunt Zanie: Nohow, here is my fust 'bacco money, (and she lays a quarter in the missionary's hand and departs.)

Missionary musingly to herself—Well, it seems to me that if everyone was as earnest as Aunt Zanie the Lord's work would certainly grow in the mission fields.

BIG HAMDAN OF ATTARA SEES NEW LIGHT

Moslem Fanatic and Trouble Maker Turns From Opposition to Cooperation

Friend Hamdan is a tall, broad-shouldered, fine appearing Moslem, one of the chief men in Attara where we have maintained a day school for girls for several years. About two years ago he had a bad case of fanaticism and he felt sure that God would hold him personally responsible for the religious well-being of his village and that a Christian girls' school was a real menace to the faith of Mohammed. Consequently he began active agitation against the continuance of the school and when he met the girls on their way to school he would beat them and send them home crying. He also threatened the landlord with various things if he continued to rent us a room for the school. Finally he became so violent in his opposition that we had to report him to the governor who warned him to desist from his opposition. Under government restraint he quieted down but has had several outbreaks of a similar kind since then.

However of late we have noticed a marked change in his conduct. When he finds girls in the street he sends them to school and shows great friendliness to the teacher. He has a married son in Milwaukee and a younger son at home. The latter has always been sent to Moslem schools and of late has been at one in Jerusalem. A few days ago I met Hamdan on the street in Jerusalem and inquired after his family. I learned that the boy had been in the hospital for two weeks but was better and he added, "Next year I want to send him to your school." Can you imagine my surprise when this man who had led the opposition to our work in his village was ready to send his boy to our school where he would receive definite Christian religious instruction?

Thus we see the opposition to our work here gradually breaking down and the door of opportunity among Moslems is constantly opening wider.

If we only had the money we could plant Christian schools in many Moslem villages where as yet they have little or distorted ideas of the gospel of Christ.

A. EDWARD KELSEY.

HOW THEY DID IT

Thursday evening, February 10, Harold N. and Gladys J. Tollefson of South Durham, Maine, entertained the young people's S. S. class of which she is a member. Since the Chairman of the Monthly Meeting Missionary Committee and the S. S. Missionary Superintendent both belong to the class, a Missionary program was used.

A card board map of the United States, with the Indian Missions and Tennessee Mountains marked on it, was suspended from the center of the ceiling. Small maps of all

our different missionary fields were pinned on the four walls. Streamers of red, white and blue, connected these with Friends Missionary headquarters and the home Meeting. (U. S. Map). The names of all the missionaries were written on slips of paper. Each one took a number of names and tried to place them on the fields where they belong. Some who were not sure where theirs were stationed sent them to "the most needy fields," with the result that one field got about as many as another. When the names of those belonging on each field were called, China and Mexico each lost some workers. The class will not soon forget that Nancy Lee works in Mexico, because Nancy Lee got lost and simply couldn't be found on any field. Next the names of the fields were written on slips and each one drawing a slip told something of the one he drew. This was done without any preparation. Pictures cut from the *Missionary Advocate* were passed around as this was being done.

The refreshments included a birthday cake for the pastor, Harold N. Tollefson, it being his birthday; and the cake had more than four quarters, as the class gave him a gift of money which was placed in the center of the cake. While the guests were enjoying the refreshments, one member of the class told Mildred White's story of "The Choice." This was followed by music and more games. One of these was the common game of "Teakettle," in which the names of Missionaries were used as the words to be guessed.

MAN'S RELIGION

At Walnut Ridge Quarterly Meeting Frank C. Guyatt, pastor of Carthage Meeting, Indiana, gave the following six points on "Man's Religion." Claiming that all men are religious, and that man needs a religion that will inculcate these points, he concluded by saying, that a fundamental presentation of Jesus Christ as believed by the Society of Friends can supply man with that religion. The present generation is asking for such a religion, can we, will we, accept the great challenge?

Man is religious. What he needs:

1. He needs a religion that is adequate for all men. If it satisfies his need it will satisfy all men. A religion that grips a man, he wants his fellow brother to have also.
2. He needs a religion that will satisfy his intellect.
3. He needs a religion that will provoke service.
4. He needs a religion that will sustain him during times of trouble.
5. He needs a religion that will abide to the end.
6. He needs a religion that will give him victory.

Youth longs to do things. They have no patience with a religion that does not assure them of victory. The present generation is stating, in the words of the poet, "I soon can learn to live your religion, if you will only let me see it lived." Let us live such a religion and Quakerism will be on the move.

UP FROM HEATHENISM IN AFRICA

Conovers Write Hopefully of How African Christians Grow in Spiritual Life

There is nothing more precious to a real Christian than to see God's wonder-working power taking effect in the hearts and lives of a people coming out of heathendom, transforming them until their very faces shine with the glory of the Lord. This was a sight we witnessed at our last monthly meeting when a native man gave his testimony. For years back his face was so cloudy and surly and without a spark of joy in it. He had been carrying a burden of deceit and theft against the Government ever since the war. A few months back the Spirit of the Lord gripped his heart and each new circumstance in his life caused the burden to grow heavier until one day he could stand it no longer. He came to us, made a complete confession, and asked us what to do about it. He knew that acknowledgment to the Government of his theft and deceit might send him behind the prison bars, but he was ready for anything that he might get the peace of God in his heart. So he went straight to the Government officials, confessed his mis-deeds, and paid back all he had stolen. If we should ask him today if that experience was worth all it cost to him, his face would immediately light up and he would answer with a glad "Yes."

In October came the Native Prayer Conference which was a most wonderful meeting because of the presence and power of the Holy Spirit manifested so that all might believe. There was perfect freedom in the Spirit and every soul was blessed and every need supplied until at the closing service hundreds of testimonies witnessed to sins forgiven, every hunger satisfied, and many hearts filled with the Holy Spirit.

In November we held a two days' meeting. One day we held the Harvest Offering service, and the next day we received twenty-one men and four women into full church membership. The Harvest offering in shillings amounted to what would be in U. S. money about \$128. Both services were rather different from anything we have had before and consequently very impressive to the native mind.

Then too, this year, our Christmas activities were different from usual in that we chose two points in the district where the people might meet without walking such long distances. Both days we held religious services in the forenoon and had games in the afternoon, with a treat of tea and cookies to the chief and head-men and to all our teachers. This treat was made possible by a gift from a farmer who stayed in our home for several days while buying cattle among the natives.

C. FRANK AND BLANCHE A. CONOVER.

The Challenge of The Orient

Report of February Meeting of A. F. S. C.

*"The seen is transient—
the unseen is eternal."*

These words with which Rufus M. Jones concluded the brief reading of Scripture, served as a very fitting text for the meetings of the American Friends Service Committee which were held at Philadelphia, February 24. They represent the motif of work of the Service Committee in general, and particularly so of the message which Rufus Jones brought as a result of his tour of the Orient from which he had but just returned.

In the afternoon business session of the Committee, over which he again presided as Chairman, Rufus Jones gave a very illuminating review of the trip which he and his family had taken. Going out with a sense of duty, he said that the duty was soon enveloped and hidden in the marvelously good time which they had had. It was crammed full of opportunities and service, but the real clue to the deep joy of their experiences lay in the fact that they learned to love all the people whom they met.

It was in the evening that Rufus Jones had his real opportunity to interpret what they had seen and felt. The meeting was held under the joint auspices of the Philadelphia Federation of Churches, the local branch of the Fellowship of Reconciliation and the Service Committee, and it was estimated that a thousand people crowded into the Race Street Meetinghouse—an indication not only of the great interest in the Far East, but also of the loving consideration in which Rufus Jones is held in his own community. His subject was "The Challenge of the Orient."

After paying a fine tribute to the Christian missionaries and the Y. M. and Y. W. C. A. secretaries as the Christian statesmen of China, our Friend sketched briefly the background on which dramatic events are now taking place in that country. From three thousand years of submission the Chinese have suddenly changed their whole attitude and point of view. It is truly a revolutionary awakening, perhaps the most remarkable change that has ever taken place in a people.

Almost over night, relatively speaking, a four-fold revolution has taken place in China. It is at once political, intellectual, economic, and domestic; that is, from the long established system of patriarchal, domestic discipline, the Chinese are shifting to the basis of individual freedom.

Just when these revolutionary forces were making themselves felt, came the disillusionment of the Great War and the "peace" which followed. China then saw as never before the nakedness of Western civilization. Missionaries were looked upon askance as advance agents of imper-

ialism and were henceforth identified with gunboats. Then came the tragic "massacres" of 1925 which did for China what the Boston Massacre of 1775 did for the Colonies. They produced a new state of mind, and you can't deal with that with guns.

Speaking to the present development, Rufus Jones interpreted the Cantonese, or Nationalist movement, as one that is bound to win out and which must accordingly be recognized as embodying the future China with which we must deal. He thinks that American statesmanship has been weak and inadequate, and has lost its great chance. With greater discernment and promptness of action Great Britain has gone ahead of us. With impressive emphasis, Rufus Jones asserted that in our dealings with the Orient, there is the very greatest need of *heroic love and unselfish friendship*. Nothing else will solve the situation, and they will solve it.

Turning to India, he found the situation even more complicated, if possible, and harder to understand. He finds that Gandhi has stolen a march on all Christians in offering a way of life as a solution. Calling himself a practical idealist, this wonderful little man has proven himself a master in the use of spiritual force. He loves people and loves Christ, but not Christianity. His favorite passage is, "The Kingdom of God is within you." It is doubtful whether any man in his own lifetime has been so universally and dearly loved as Gandhi. On being asked by his Quaker visitor from America as to whether he still felt that he was moving in the right direction, Gandhi replied that the greatest conviction of his very being is that nothing will work but love. This is the message with which Rufus Jones returns to his own people, the message strengthened by his observations and experiences in the Orient.

Turning again to the considerations which came before the business meeting of the Service Committee: The monthly report of the Women's Work Committee by Florence Yarnall included the packing and shipping of 500 Messenger Dolls to Japan, 72 boxes and barrels of clothing for Daniel Oliver's work at Syria, and on behalf of the Christian Relief Mission some 55 boxes of clothing for other countries. Such a report reminded one of the busy days of the shipping department immediately following the war.

The report of the Finance Committee shows that within the past year or so, there is a general increase in funds from Friends, especially in the East. In response to a general letter sent out recently to a wide group of non-Friends who had contributed in the past, a sum of over \$8,000 had been received in small amounts.

For the Inter-Racial Section of the Committee, Raymond T. Bye spoke encouragingly of the recent Washington Conference between Northern and Southern Friends, a report of which has already appeared in the Friends papers. It was his expression that greater unity exists among Friends on the question of the proper treatment of the Negro than had been anticipated. Deep appreciation was voiced for the splendid work in behalf of inter-racial conciliation being done by outstanding men and women of the South. Montclair Hoffman of Jamaica, who had come to attend the conference, was present at the Committee meeting and said that he had found renewed hope in what he had felt and learned at Washington.

Reporting for the Peace Section, Wilbur Thomas outlined the peace caravan project for the coming summer months, to be undertaken by volunteer upper classmen of our colleges in cooperation with the Service Committee. Under the auspices of the Committee, efforts are being made to launch a peace movement among the Negroes, among whom there have been no stirrings of such a movement. The seeds of non-violence must be sown in Negro hearts, and Friends must share their peace fellowship with them.

J. Barnard Walton spoke briefly of the plans of the Home Service Section. Margaret E. Jones is undertaking another tour of Friends colleges to place such work before students. He outlined also the Students in Industry experiment to be undertaken in Philadelphia this summer, in accordance with plans already announced in these columns.

Importance of the effort for securing funds for the Nurses Training School in Russia was emphasized by William Eves, Chairman of the Foreign Work Section, as perhaps the outstanding enterprise now before the American Friends Service Committee. Expression of unity and sympathy was given Anna Haines for the burden which she is bravely bearing in this connection in cooperation with Wilbur K. Thomas.

For some time the question of holding an All-American Friends Conference has been before the American Friends Service Committee, a sub-committee having been appointed to consider the matter and report. On the recommendation of the latter, a definite decision was made at the meeting on February 24, to hold such a Conference, probably in 1929.

Such a sketchy outline of the questions that came before the Committee for consideration is wholly inadequate, as usual, to convey anything of the spirit that characterizes these meetings. On the surface, considerations have to do with activities and projects. One must go beneath the surface to find the pulsating motive power that drives them forward. Rufus Jones has returned home saying that spiritual leadership is much more needed

than humanitarian service. The latter is important but has its perfect work only as it represents the unseen forces that are eternal. It isn't a new theory of property, or of society, that is so greatly needed, he says, but a new power to live by. The marching power of Quakerism must be quickened to meet the tasks that are laid upon us. The Service Committee is but an expression to the world of this quickening power.

W. C. W.

VISITS SEATTLE FRIENDS

Thomas Q. Harrison, organizer of the World Youth Movement, and representing the Friends Service Committee, spent February 17 to 21, in Seattle, Washington, on the homeward stretch of his tour around the world. He met with the Pan Pacific Conference, an earnest group of University students who joined on the campus to discuss the future of America on the Pacific Rim. Tom Harrison explained to them the World Youth Movement as he had recently found it while mingling with the youth of twelve different countries. He also addressed other groups at the Y. M. C. A., churches, Seattle Fellowship, and the Moose Temple.

On Sunday morning, he delivered a message with a strong and inspiring appeal to those in attendance at the Friends Memorial Church. He told in vivid words how he had met with the young people of other countries and helped them struggle with the problems of the times in furthering a Christ-like Christianity. The lives of the Englishmen and Americans have not always been inspiring examples to the so-called pagan. One youth frankly admitted that he could not become a Christian because he would not drink brandy, smoke big, black cigars nor gamble. The great need of today is Christ-built characters; a business world that is willing to run its affairs as Jesus would if he were on earth now.

The main channels stressed by the speaker for Friends to especially emphasize in their efforts to strengthen Christianity in this world of personal greed, were: Race Relationship, Industrial Issues, and International Relations. He felt that Friends had already taken great steps in these directions but that still many of us are yet inactive. He wished we might share with him the larger vision of what is yet to be done and start out on some definite, constructive plan.

Of those he met, Tom Harrison spoke especially of the youth of Germany and Japan, whom he found to be open to the great appeal of love. "If these young people are eager for the same great love that made it possible for William Penn to settle with the Indians, then we can indeed be hopeful. Hundreds of young men and young women in these countries are hungry for this sort of Christianity," he added, "and it is up to the people of America to accept the challenge."

QUARTERLY MEETING AT BOULDER

Denver Quarterly Meeting of Friends was held at Boulder, Colorado, beginning Friday afternoon, February 18. In the meeting on Ministry and Oversight six of the fourteen Monthly Meetings were represented. Others came in later until there was a large delegation considering the distances to be travelled.

Loren Phinney, a minister from Spring Bank Monthly Meeting, Nebraska, now working in one of the unchurched areas of Montana, was the only visiting minister outside the limits of the Quarterly Meeting. His presence and messages were much appreciated. He was the first speaker in the devotional meeting on Saturday morning. A new sense of the presence of God and his loving but insistent demands upon us was contained in the message with a renewed inspiration to fulfill our mission to the church and the world. This was followed by an earnest message by Lawrence Linton, pastor at Colorado Springs.

The Missionary meeting on Friday night was ably addressed by Charles Mott, pastor of Denver Meeting. The standards of the church, the requirements of the Christian life, and the urge to go or send was presented with telling force. The challenge was well received.

The young people were interested in their meeting held on Saturday night under the leadership of Gorman Doubleday of Agate, Colorado, the Young Friends Superintendent. John W. Guyer, of Denver, one of the new ministers in the Quarterly Meeting, gave a very good message.

The new meetings show an encouraging progress and a vital, evangelistic interest is widespread in the Quarterly Meeting. In size and numbers the meeting has become unwieldy. The entertainment, although so willingly and gladly undertaken, has become something of a burden to the various meetings where held. The distances are so great that it is almost impossible to keep in touch with the business of the Quarterly Meeting except by a few. For these reasons and others the chief matter of unusual business was the request from Denver, Boulder, and Deer Trail Monthly Meetings that they form a new Quarterly Meeting. The request passed the Quarterly Meeting and will be forwarded to the Yearly Meeting.

Loren Phinney spoke to the meeting on Sunday morning encouraging dependence

upon God; that his vision and strength will be sufficient for the hardest trials and darkest hours. Samuel Heath, pastor of Deer Trail and former member of Boulder Meeting followed with a few earnest words.

Other ministers of the Quarterly Meeting gave brief messages at various sessions. Good social contacts were had and the meeting closed under a sense of the overruling presence and power of the divine master.

STRAWS IN THE KANSAS ZEPHYRS

Word comes from M. F. Swafford, Superintendent of Kansas Yearly Meeting, that he has been receiving reports from over his extensive bailiwick indicating that substantial progress is being made in meeting financial obligations promptly. He has been vigorously recommending the budget plan of church finance with the use of duplex envelopes, and is naturally encouraged over the results being achieved. Here are a few quotations from letters which he has received:

"We are ahead with all of our finances this year, pastor paid up two months in advance, our Yearly Meeting quota paid up to date, with all other bills paid and money in the treasury."

"We are feeling a bit optimistic here about our next year's finances with an over-subscribed budget, and the money coming in regularly."

"We divided our Yearly Meeting Budget into twelve equal parts, and send one-twelfth the first of each month to our Quarterly Meeting's Treasurer to cover our month's quota, and we find this the best plan that our meeting has ever had."

"Our meeting has taken on new life since we have adopted a new financial plan; the people seem to enjoy the envelope system, and we are receiving more money with this plan."

TELLS OF WORK IN CUBA

The Chicago Woman's Missionary Society met at the home of Bertha Andrews for the January meeting. Several visitors were present and Friends were very glad to have as their special guest and speaker, May Mather Jones, one of our missionaries from Cuba. She is President of the W. C. T. U. of Cuba, and works with the Woman's Federated Clubs. Through these she has influenced the best class of Cuban women. She told many interesting things about the progressive steps being taken in Cuba in many lines of moral, civic, and religious work. A Missionary reading contest was conducted during the month of January, and much interest was shown. Many learned more about what is being accomplished on the field. The Bible School is collecting money for the annual missionary budget, each class pledging toward it. Last year more than the expected amount was raised; and this year, it will be as much, and all paid in by the first of March.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street

Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

MY LITTLE CHIPS

BY HANNAH M. HUBBARD

My hand is far to weak,
To do great things for Thee;
But, by the words I speak,
And duties claimed for me,
Help me, with care minute,
"Cut little chips," and stand
Among the lowly of the land.

It may be, Thou wilt trace
Some threads of good design
Within my simple life;
And hands, much skilled in grace,
Will take those threads of mine,
And weave into a curtain vast,
Bright places where my threads
are cast.

Oklahoma City, Okla.

INDISPENSABLENESS OF CHRISTIAN WORK

BY J. BRANDT WOLFE

We live in an active world. Chemical changes, growth and productiveness in vegetable and animal life reveal a state of ceaseless activity. This is manifest in a world of intelligences of which we are a part. Men are busy in their industries, in educational enterprises, and in the maintenance and progress of empire. Would it not be an anomaly were men constituted and impelled to a life of activity for their material, intellectual and social interests, and not be equipped and required for service in the spiritual interests of men? It would be, but God has provided for this service in the call and equipment for Christian endeavor. Herein may be seen the indispensableness of Christian work.

I. It is seen in that it is a sequence and a requirement of a spiritually recovered soul. "For ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that you should walk in them." Christians are required to do good, that they may be rich in good works. The householder invites laborers, not idlers, into his vineyard. In the symbolic teaching of the vine and the branches, it is declared: "Herein is my Father glorified that ye bear much fruit."

II. It is inseparable from personal and group progress and the spiritual recovery of the world. Personal progress in spiritual growth cannot be made without it, as activity is necessary to growth. By the study of the Scriptures, prayer for divine blessing and guidance, and walking in the light as it comes to us, we shall "grow in grace and in the knowledge of our Lord Jesus Christ." Then, there is group growth, and by group we mean a church, a company of worshippers. A church must grow inter-

nally as truly as externally. In fact, the external achievements depend largely upon its internal condition. For this and other cogent reasons, we are to do good "especially to them who are of the household of faith." "Be kindly affectioned one to another with brotherly love, in honor preferring one another." "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope to the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises." If one be detected in sin, let those who are spiritual restore, but not destroy, that one, and thus contribute to maintain the unity of believers.

In the Senatorial contest in Illinois in 1858 and in the subsequent Presidential campaign, the great Emancipator quoted the statement: "A house divided against itself cannot stand." Though criticized for it, he continued to use it until he passed into triumph and immortality. "For if ye bite and devour one another, take heed that ye be not consumed one of another." But it also reaches out toward all men. "Do good to all men." The spirit of the commission Christ gave to his disciples is "Go ye into all the world." He said also, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven; and the apostle adds: "If your enemy hunger, feed him.... Be not overcome of evil, but overcome evil with good."

III. It is essential to the preservation of our spiritual life and final test in the General Judgment. They are a means of maintaining our spiritual life. They do not secure our justification, or forgiveness, as sinners; for by the deeds of the law shall no flesh be justified, but they serve to maintain it.

(1) The preservation of spiritual life. This has explanation in what was conflict of doctrine between Paul and James, the apostles. Paul's statement is: For if Abraham was justified by works he has whereof to glory, but not before God.... Abraham believed God and it was counted unto him for righteousness." Thus, "to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted unto him for righteousness." James says: "Was not Abraham, our father, justified by works when he had offered Isaac, his son, upon the altar? You see then, how by works that a man is justified, and not by faith only." Paul refers to Abraham when he was a young Chaldean sinner—the ungodly—about one hundred years before he

offered Isaac; while James refers to him when he about one hundred and twenty-five years old, in an act of obedience by which his justification was maintained. One refers to obtaining, the other to maintaining justification. When they refer to the same thing they agree perfectly. "And now the axe is laid at the root of the tree; every tree that bringeth not forth good fruit is hewn down and cast into the fire." "Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit." This shows that we must do the work that comes to us, if we would maintain our spiritual life.

(2) It is the test of our final approval and reward in the day of Judgment. That is a significant statement Jesus makes in Matt. 25:31-46. The countless millions are before his judgment seat. Those on the right, he invites to share his joys and receive the rewards of the finally faithful. This is because: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Then will the servants say: "Lord, when did we these things?" Then will the Lord say: "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." In this we are taught that the final test of our devotion is inseparable from the good deeds he requires of his servants.

Whole-heartedness to God through Jesus Christ, would remove spiritual apathy from the church, bring the most delightful and vitalizing influence of grace, secure the grandest achievements in the rescue of the world, and brighten the imperishable hope of the toiler.

Western Springs, Illinois.

THE SABBATH DAY

BY NINA E. MICHAEL

O early Sabbath morn, thy sacred stillness,
Enters into the very soul of me!
And reverence e'en is in the birds' hushed twitter,
As their notes come from the branches of a tree.

And from the little town across the meadows,
A different sound comes to my listening ear;
'Tis the church bells calling me to worship,
The King of kings; and so I haste to hear.

A beautiful and awe-inspiring message,
From one whose power descends from God above;

And I feel anew the Holy Spirit's presence,
For I know that Thou, O Christ, art full of love.

O, Day of rest and peace and joy and gladness,
Ere shades of evening bring thee to a close,
I shall ask God to help me keep thee holy,
Till I come at last to endless night's repose.
Leesburg, Ohio.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



CHURCH ADMINISTRATION

By WILLIAM H. LEACH

Geo. H. Doran Co.—\$2.00

A glance at the titles to the five parts of this book gives a fair estimate of the value of its contents:

- I. The Minister as a Leader.
- II. The Services of the Church.
- III. Special Programs.
- IV. Publicity.
- V. Administrative Details.

Throughout the book the author has drawn from the actual experiences of successful ministers. Churches of varied sizes, in a variety of communities and working with different types of people are considered. While there are, of course, methods suggested which would not fit every condition, yet the keen pastor will find many suggestions.

Every pastor finds himself and the work of the church slipping into ruts. It is so easy to do things in the same old way, and wonder at the ineffectiveness of it all. This book will furnish splendid material for new programs and methods. It is sane and sensible. Problems of visitation and reaching the community, the Sunday evening meeting, the Young People's work, the place the men should have, the ever-present Financial Problem—these are but some of the questions handled and handled splendidly.

EMERSON'S JOURNAL

Houghton Mifflin Co., Boston, 1926

One of the notable new books is a condensation of the best of Emerson's journals into a single volume under the editorship of Bliss Perry. One of America's foremost men of letters has thus made available for the ordinary reader what formerly has been scattered through ten volumes. Bliss Perry has done for Emerson something comparable to what Norman Penny has done for Fox in the tercentenary edition of the latter's journal.

Emerson's Journal is written in the form of a spiritual diary and covers a period of fifty-five active years of intellectual growth. It appears that in his late teens and early twenties the Concord sage had already arrived at some of the positions which were later to make him famous.

There are many passages in the Journal which are especially interesting to Friends. References to George Fox are perhaps more numerous than references to any other man except Thomas Carlyle. It would seem that Carlyle and Emerson vied with one another in admiration for Fox. In the winter of 1835 Emerson wrote in his Journal, "Bitter cold days, yet I read of that inward fervor which ran as fire

from heart to heart through England in George Fox's time."

When Emerson was twenty-three years old he was forced to go South for his health. An entry in the Journal of five years later shows that the chance meeting with a Quaker in the course of his trip gave him some ideas which were later incorporated in his most famous essay, the one on Compensation. "Old Stubler, the Quaker in the Baltimore steamboat," he writes, "said to me, that, if a man sacrificed his impurity, purity should be the price with which it would be paid; if a man gave up his hatred, he should be rewarded with love—'tis the same old melody and it sounds through the vast of being."

With the Journal so condensed every page is a gem and every reader must be thankful to Bliss Perry for his valuable work of selection.

THIS BELIEVING WORLD

By LEWIS BROWNE

The Macmillan Co., pp. 334, \$3.50

This is a simple, racy account of the great religions of mankind by the author of "Stranger than Fiction: a Short History of the Jews." There are more than seventy illustrations and animated maps drawn by the author on his travels in the Orient "in search of first hand witness through conversation with learned representatives of the various religions of the East."

In the Prologue is given a peep at Jerusalem which has played such a large part in the religious life of much of the world, and it closes thus: "Strange potency, this thing we call Religion! It came into man's world untold centuries ago, and it is still in man's world today. It is still there, deep and tremendous: a mighty draught for a mightier thirst, a vast richness to fill a vaster need. No matter where one turns in time or space, there it is inescapably.... Wherever there is human life, there there is also faith."

The opening chapter reaches back to beginnings where Magic and Religion found expression in early Animism, and society became possible, even desirable, giving rise to art and the primitive forms of worship. Developments are traced in the ancient world of religious practices among the Celts, Babylonians, Egyptians, Greeks and Romans, and a chapter each is devoted to the happenings in India, in China, in Persia, in Europe, in Arabia, showing the struggles of faith enshrouded with fear.

The chapters on Judaism and Christianity may seem too brief to be satisfying, but the plan of the book seems to be to treat these as the other religions in the briefest fashion

without bias or partisanship. Of the Jews, the author says, "Oppression, far from weakening them has only tempered their spirit. Like a sword, the Jew has been stretched out on the anvil of history and with every blow has grown more resilient and durable.... They seem more closely bound and more firmly sustained by their conviction than the adherents of most other religions."

The chapter on what happened in Europe is made to center around Jesus of Nazareth and the apostle Paul. Appreciation for their work is aptly expressed and to them credit is given for really founding in Christianity a world religion. "Protestantism," he says, "includes every type of religious thought from high church Anglicanism to high-principled Quakerism, from ecstatic Methodism to relentlessly intellectual Unitarianism. Only slowly, and with many pangs, is even Protestantism shaking off the religion about Christ and, very slowly, is it beating its way back to the religion of Jesus." "The religion of Jesus has made life livable for countless millions of harried souls. It has taken rich and poor, learned and ignorant, white, red, yellow and black—it has taken them all and tried to show them a way to salvation. To all in pain it has held out a balm; to all in distress it has offered peace. To every man without distinction it has said: Jesus has died for you! You, too, can be saved! And therein lies Christianity's highest virtue."

Read with an open mind, this illuminating book will instruct and assist in acquiring a perspective that will help to a better understanding of the part the great religions have had in the life of a believing world.

ONE HUNDRED PROJECTS FOR CHURCH SCHOOL

By MILTON CARSLEY TOWNER

Geo. H. Doran Co.—\$1.60

The Church School has passed through several attitudes toward "expressional work." All too frequently it has longed for "tasks" as mere disciplinary measures, remembering that Satan has a special proclivity for idle hands. The teacher who approaches her work from this point of view is often frantically searching for new and interesting activity material, and is especially grateful if an activity may be prolonged. These One Hundred Projects are presented with an entirely different purpose. These are "projects" and as such "rise out of the interest and experience of the children." This book is, therefore, "the story of how it worked in one group and may operate in others under similar circumstances."

Projects cannot be learned by the teacher and then superimposed on unwilling or restless pupils. The teacher should know a large variety of possible tasks, know the pupils, and, as impulses to action manifest themselves, direct the energy of the pupils into useful tasks along the path of known service. Pupils themselves will not always

suggest the specific task, the teacher will need to wisely direct, and direction will be fruitless unless the teacher has "Projects" to suggest.

These projects center around these topics:

- A. Preparation for Health and Happiness.
- B. The Creation of a Reverent Attitude.
- C. Adjusting One's Self to Life in the Group.
- D. A Mastery of the Best in Tradition.
- E. Preparation for Civic and Institutional Life.
- F. Guidance in the Appreciation and Choice of a Vocation.
- G. Preparation for Parenthood and Family Life.
- H. Growth Toward a World Vision.

Chapter I furnishes one of the best discussions of the project and the purposes of the project method that can be found.

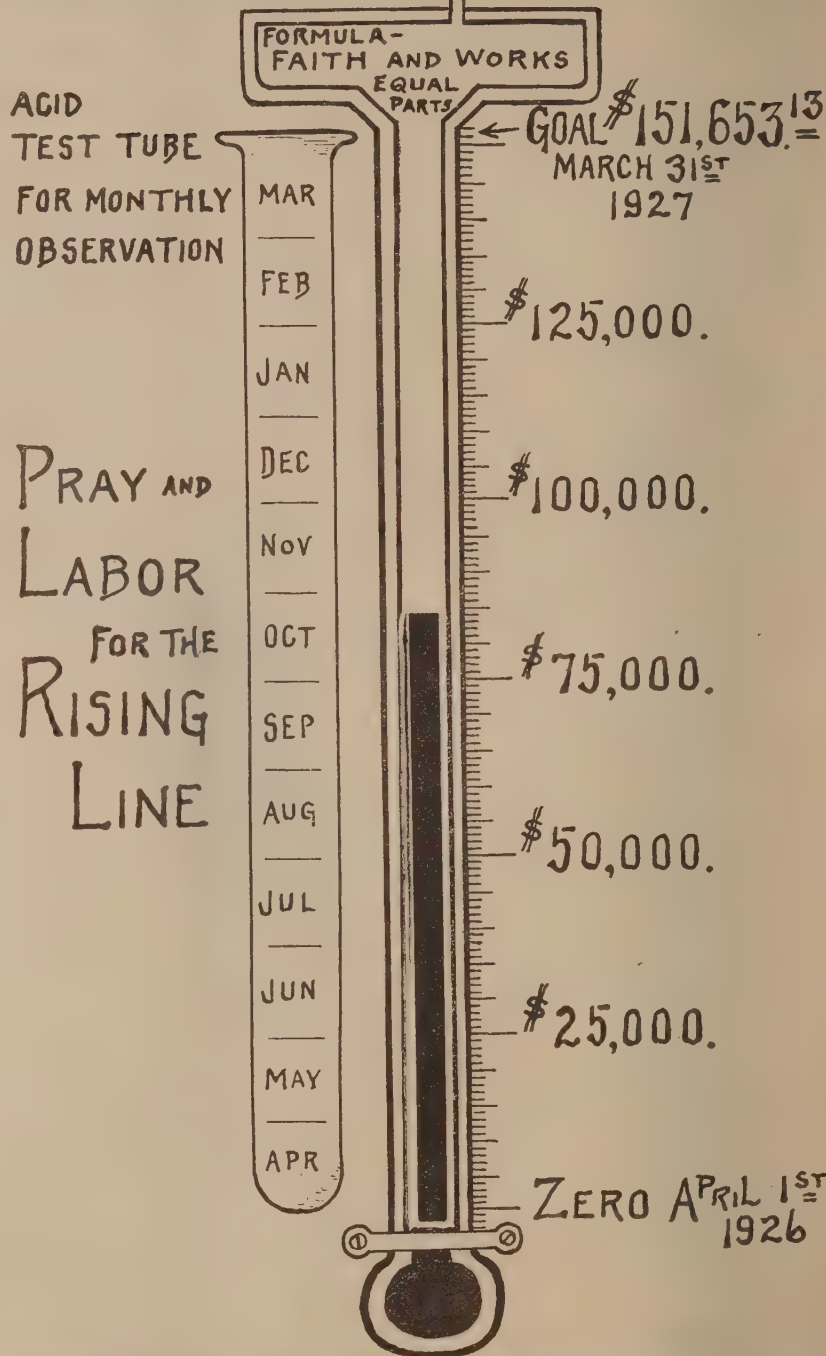
Under the heads suggested above, each chapter assembles a number of service tasks graded according to the different age groups found in most Bible Schools. Specific directions are given for the conduct of the project and an extensive bibliography is appended to each chapter.

HOME FOLKS HONOR IOWA PIONEER

A belated report has come to us of the celebration held at Bangor, Iowa, January 23, in honor of Nereus M. Hodgkin, the occasion being his 80th birthday. Unknown to him the community planned an all day program in Bangor's beautiful and commodious meetinghouse. Edgar Kinley, a former resident of the neighborhood, was present and brought helpful and inspiring messages at both morning and evening services. At the noon hour, the banquet tables were laden with a "riot of good things" in the center of which a giant birthday cake bristled with a very forest of candles. Later a splendid musical program was given in the auditorium. A paper of very interesting boyhood reminiscences was read by Edwin Howard of Ames, Iowa, together with a timely poem by Mina Pemberton Blackledge and a tribute and sketch prepared by a grandson, L. Willard Reynolds.

With his parents, Nereus Hodgkin at the age of five years left the old home in Randolph County, North Carolina, in August, 1851, traveling to the Iowa frontier in a two-horse covered wagon. Growing up amid typical pioneer surroundings, the boy early developed a religious concern, and while still in his teens began to feel the call to "speak in meeting." He became not only a pioneer settler but also a pioneer preacher and pastor. He was the second minister in Iowa Yearly Meeting to be engaged as a salaried pastor, being recorded as a minister at Oskaloosa in 1877. His long career in pastoral work has led him into many fields. In addition to extensive evangelistic work, he has rendered pastoral service in many meetings not only in Iowa Yearly Meeting but in other Yearly Meetings, including Indiana, Western, and North Carolina. Only a year ago last September was he willing to

UNITED BUDGET THERMOMETER



retire from active pastoral work. General tribute is paid to his ability for working so successfully with young people. Through his sympathy and understanding with them he was invariably successful in securing their loyal support of the church and its program.

QUARTET AT GREENSBORO

Thomas E. Jones, President of Fiske University, and the Fiske University Jubilee Quartette visited the Asheboro Street meeting, Greensboro, N. C. on Sunday morning, February 13. The singers rendered four fine selections. Dr. Jones

delivered a wonderful message on the broad implications of answering the call of God to serve humanity. One of the meeting's largest audiences in a year greeted Dr. Jones and his quartette. Invitation had been issued to the presidents of the two Colored Colleges of the city to bring at least one hundred of the leading colored people of their staffs and the city to the meeting to hear Dr. Jones. Rainy weather and other engagements prevented very many of them coming, but some did come and the united fellowship was enjoyed by all.

QUAKERDOM • AT • LARGE

Meade G. Elliott, who for some years has been identified with the Boys' Work of the Seattle Y. M. C. A., has been promoted as head of the Boys' Department of the Association at Yakima, Washington.

Dr. Alfred C. Garrett of Germantown, Pa., who was graduated from Haverford College in 1887, has been secured to fill the position at the Haverford Graduate School left vacant by the recent departure for Palestine by Dr. Elihu Grant, professor of Biblical Literature.

Lillian E. Hayes of Dunreith, Indiana, who is assisting as instructor in the Religious Education Training School at Richmond, has been engaged as director of the Week Day School of Religion at Campbells-town in Jackson Township, Preble County, Ohio, to which she will devote Tuesday of each week until closing of school in June.

The first of a series of Intercollegiate debates engaging some of the strongest teams in the state was held at Nebraska Central College, February 23, in a clash with Midland College, the question being: "Resolved, That the Principles of the McNary-Haugen Bill should be enacted into Federal Law." The negative team went to Fremont and was accompanied by their coach, Golda O. Ruan Carrell. Five other dual debates will follow in the series.

Smelling salts for the Circulation Manager, please! In opening her mail the other morning she found a remittance from a Friend of Kansas Yearly Meeting paying his subscription to THE AMERICAN FRIEND for ten (10) years in advance. We are not shock proof against such substantial evidences of approval and confidence as this, but we are willing to risk it some more if any other Friends feel inclined to try it out on us.

The third lecture of the School of Missions at Guilford College, North Carolina, was given, February 20, by Lewis W. McFarland, superintendent of North Carolina Yearly Meeting, on the subject of "Home Missions." He sought to impress upon his hearers their responsibility toward those in our country who know not Christ. "The future of America depends on how good you are when you see that man, that woman, that child who needs your help, and whom you can help."

Augustus T. Murray, Ph. D., professor of Greek at Leland Stanford University, recently gave two lectures at Haverford College on "Greek Dramatists," the dominant note of which was that the drama is an art form significant as medium through

which the greatest souls have found expression. He characterized Aeschylus as "a religious genius who set himself to interpret life with the coloring of a profound religious faith." In no Greek tragedy is fate the mainspring of the action. Very early the Greeks avowed the conception of an ordered universe, not that man is predestined, but that he is responsible for his actions, although there is a certain amount of inevitableness in life.

The City Council of Birmingham, England, has received quite recently from the firm of Cadbury Brothers the very handsome offer of 150 acres of valuable land adjacent to the University buildings for the purpose of hospital extension and of playing fields, two-thirds being allotted to hospital needs, the whole of the land to remain the property of the city. The donors expressed the wish that no building will be used for the sale of intoxicants. The Lord Mayor in accepting the gift described it as "priceless" and one more instance of the extraordinary generosity of which the city had been the recipients from the Cadbury family. According to the *Post*, the price paid for the land is in the neighborhood of \$200,000.

Wendell P. Maulsby, chairman of the peace committee at Friends Church, Marshalltown, Iowa, writes most appreciatingly of the recent visit of Frederick J. Libby to Marshalltown during his five-day speaking tour in the state. He gave the whole day, February 23, speaking at the Kiwanis noon luncheon, in the Y. M. C. A., at evening dinner for Bible Study class of 250 boys of grades six to eight with their teachers, and then to a good congregation of all classes at the Friends church. His coming was well advertised, his messages were well received, and a warm welcome awaits him when he may be privileged to return. Speaking on universal peace and disarmament, he maintained that the peace of the world must be worked out through friendship of governments and not through preparedness for war.

According to the commander of the Indiana branch of the American Legion and local representatives of national defense societies, security leagues and what not, a dangerous character was allowed to run at large in Richmond for all of two or three days last week seeking whom he might devour. Yes, Fred Libby was among us, stirring up the pure minds in behalf of constructive measures of war prevention. Serene and radiant as usual, he entered the many doors of public service which opened to him and departed leaving more friends for him and his cause. One concerned D. A. R. was "man enough" to seek an in-

terview with our friend and learn first hand of his plans and ideals. In speaking ecstatically of her uplifting experience she exclaimed, "After talking with him I just wanted to go home and—*be good!*" What finer tribute could be given?

Dr. William W. Cadbury of Canton, China, writing of the visit of President W. W. Comfort of Haverford College to Lingnan University, for which he expresses deepest appreciation, says: "Our University has now been launched into its new policy of Chinese administration. We believe that the plans outlined by the commission will insure future success and progress so far as it is at all possible to foresee in this land of revolution. Under these new auspices we are assured by our Chinese friends, the bond of international friendship will be stronger than ever and they have expressed an earnest desire that assistance and cooperation in the form of American personnel on our staff may be increased rather than diminished. While there is much anti-foreign propaganda in many places, Dr. Comfort and his associates leave us with closer ties of international friendship at Lingnan than have ever existed before."

The First Friends Church of Detroit is winning further place on the Detroit map through the prowess of its basketball team. The latter was organized only last October and entering the White Division of the Interchurch Basketball League of the city won the championship by winning nine of ten games played. Ira C. Dawes, the pastor, who is manager of the team, writes: "The White Division is rated as Class A basketball and represents the best in playing ability in the city. We are proud of our boys and hundreds of people are talking of the fine, clean way they are playing the game." Suggestive of how the Detroit meeting is bringing together Friends from far and near, the young men on the team came from Pennsylvania, Indiana, and Tennessee, aside from the local residents. Donald Boring, the captain, is a brother of Ralph Boring, pastor of our meeting at Central City, Nebraska. The Detroit congregation gave a supper to its winning team, February 24, the principal address being given by Dr. Morton C. Pearson.

Elizabeth Marsh, Secretary of the Young Friends Board, who found it desirable to go to her home at Archer, near Central City, Nebraska, a few weeks ago for a period of rest and re-creation, writes that the rest cure in the invigorating atmosphere of her native state is promptly bringing the desired recuperation. "We have utter

peace and quiet here—miles of it," she says. "Lying here with my windows wide open, I can plainly hear the trains at Central City, thirteen miles away! It is a perfect morning. Some of the things I have been known to claim for Nebraska should be (and usually have been, I fear) taken with a grain of salt, but I can say in all sincerity that I have never seen anywhere more beautiful sky coloring than we have. Some crows are cawing in the trees north of the house; a calf that has evidently strayed from its mother is bleating over the way; now and then I hear one of the men speak to a horse; occasionally a car passes along the highway half a mile south. Aside from that, all is still and calm." That's "a picture no artist can paint," but one which all of us who know the open places can fairly feel.

NEWS OF OUR MEETINGS

New Hope meeting, in Wilmington Yearly Meeting, has recently taken on new life. Older members had died, some had moved away, but one or two families held on and last August, it was arranged for Millard Jones, a student at Wilmington College, to attend every other Sunday. During Vacation he conducted a series of meetings when eight made confession of faith and became members of the meeting. The last day was Sunday when he preached to a full house both morning and afternoon. The community came with well-filled baskets and all felt that body and soul had been feasting on the best things possible. It was good to see a house full at New Hope once more. The members have been greatly strengthened and encouraged. They are having regular social occasions at the church and a general good feeling prevails in the community.

Virginia Quarterly Meeting met, February 19 and 20 at Bethel in Southampton Co. Virginia. The meeting of Ministry and Oversight conducted a very interesting and profitable discussion on the topic "The Place of Authority in the Life of a Christian." The interest was so great that after the mid-day meal in the Annex when Friends assembled for worship their thoughts followed much the same line, closing with the idea that the authority of the Holy Spirit in the heart should be the aim of all application of outward authority in human lives. On Sabbath morning Minor C. Miller addressed the Quarterly Meeting Conference on Religious Education, and also spoke at the morning meeting for worship. He is the executive secretary of the Virginia Sunday-school Association, and his forceful addresses were very much appreciated by Friends. In the afternoon session Fannie M. Pretlow and Jane D. P. White spoke on Race Relations giving some of the concerns of a recent conference that the A. F. S. C. had conducted in Washington D. C. They stressed the point that there can be neither

HERE ARE THE SEMI-FINALS!

CONSOLIDATED REPORT OF UNITED BENEVOLENCES FOR ELEVEN MONTHS ENDING FEB. 28, 1927

RECEIPTS

YEARLY MEETING	ALLOTMENT	CONTRIBUTIONS	SHORTAGE
Baltimore (General)	\$ 7,200.00	\$ 5,541.12	\$ 1,658.88
..... (Notes)	1,114.57	1,114.57	
*California		1,817.70	
*Canada		438.00	
Indiana	30,000.00	21,953.90	8,046.10
Iowa	18,000.00	13,564.90	4,435.10
Kansas	8,000.00	4,758.64	3,241.36
Nebraska	2,500.00	1,349.37	1,150.63
New England	13,000.00	6,306.62	6,693.38
New York (Other Boards)		618.74	
..... (Foreign Missions Only)	1,500.00	1,446.92	53.08
North Carolina	7,750.00	7,170.54	579.46
Oregon		2,395.50	
Western	26,000.00	10,954.29	15,045.71
Wilmington	6,000.00	3,690.94	2,309.06
Miscellaneous		1,594.54	
	\$121,064.57	\$84,716.29	\$43,212.76

*Yearly Meeting has its own mission fields but makes some contributions toward the united work.

DISTRIBUTION

BOARDS AND FUNDS	ASKINGS	RECEIVED	SHORTAGE
Foreign Missions	\$96,603.54	\$57,228.36	*\$39,375.18
Home Missions	20,000.00	10,907.79	9,092.21
Peace Association	4,800.00	1,995.30	2,804.70
Young Friends	3,000.00	1,267.39	1,732.61
Prohibition	500.00	256.07	243.93
†Publication		72.17	
Education	300.00	135.65	164.35
Religious Education	1,100.00	510.29	589.71
Aged Min. and Miss.	6,000.00	2,905.48	3,094.52
United Promotion	9,800.00	4,346.61	5,453.39
Promotion Notes	5,000.00	3,217.38	1,782.62
Emergency	4,549.59	1,873.80	2,675.79
	\$151,653.13	\$84,716.29	\$67,009.01

*Income from refunds and interest on invested funds reduced shortage of Foreign Mission Board to \$36,270.66.

†In view of special contributions made to its work by individuals, is not asking for participation in United Budget funds this year.

HERE ARE THE SEMI-FINALS--WHAT WILL THE FINALS BE? ONE MORE MONTH TO GO

mercy nor Christian fellowship until justice is recognized, and that charity and benevolence are unavailing when justice is denied.

The sessions of Haviland Quarterly Meeting held at Haviland, Kansas, February 11-13, were a time of real blessing to all. Besides the established meetings, were the Christian Endeavor meeting on Friday night and the Missionary meeting on Saturday night. The visitors were Dr. J. H. Langenwaller, Dean of the Biblical School of Friends University, Minnie Bassett and Nellie Thomas of Baltimore Yearly Meet-

ing, and Bertha Stubbs Sumpter, President of the Women's Missionary Union of Kansas Yearly Meeting. The services of these Friends were thoroughly enjoyed by all. The treasurer, Frank C. Brown, gave a very thorough report on a blackboard of the standing as individual meetings in relation to the budget of Kansas Yearly Meeting. Most of the meetings are entering heartily into the raising of the budget. Some said that this was the best Q. M. yet in Haviland, and many seemed to think it was especially good. We are grateful to the Lord for his presence and are looking for-

ward to many more good gatherings in this quarter.

Miami Quarterly Meeting of Friends held at Spring Valley, Ohio, February 11-13, had representatives present from all the local meetings. The meeting on Ministry and Oversight was held Friday morning when Clyde O. Watson, Executive Secretary of Wilmington Yearly Meeting, led a discussion on the problems of pastors and Christian workers, which was most interesting and helpful. Saturday morning, Tilman Hobson of California preached a helpful sermon when all were made to feel the importance of being a real fruitbearing branch of the Vine. Delite Hollett of Western Yearly Meeting made a very interesting talk. Sunday afternoon the Bible School Union presented a helpful program, different schools taking part, and Mary Antram, pastor at Caesar's Creek, spoke on the importance of Sunday School work. Delite Hollett told of her experience at Woolman School and her contact with students of other nationalities whom she called her neighbors across the way.

The Lost Creek Monthly Meeting in Friendsville Quarterly Meeting, near New Market, Tenn., held its regular meeting on the fourth Saturday in February. Four new members were taken in. The Monthly Meeting is very much run down. Regular meetings had not been held for several years, but beginning last fall, they have been held regularly. On behalf of the meeting, a letter was sent to President Calvin Coolidge, urging that all our difficulties with Mexico, be settled by arbitration. The pastor, Oliver C. Woodard, is expecting to hold revival meetings in a short time, in which it is hoped that many souls will find salvation and the Church be edified. Lost Creek Meeting is very much isolated, as it is twenty-five miles to the nearest Friends Meeting.

The article on Elizabeth Fry in a recent issue of THE AMERICAN FRIEND was dramatized and used as a pageant by Friends at Richland, Iowa, in a public meeting. Thus, a broader impression was made than was otherwise thought, although the article itself was most interesting. There were six scenes and twenty-three characters. Many besides Friends have expressed a deep interest in it when it was given by Richland Friends at Pleasant Plain Quarterly Meeting.

Bloomington Quarterly Meeting in Western Yearly Meeting, was held at Bloomington, Indiana, February 18-20. All the sessions were full of interest. Pastors of the Quarterly Meeting brought all the messages, except in the missionary conference held on Sabbath evening, at which time Leslie Bond, chairman of the Home Mission Committee of Western Yearly Meeting gave an illustrated address on Friends work among the mountaineers in East Tennessee, and among the Oklahoma

Indians, using slides from the Central offices to illustrate the discourse. In the business session Saturday, resolutions in the interest of arbitrating all questions of difference with Mexico and Central America, were directed to be mailed to the President of the United States, and to Indiana senators and our representatives in Congress. In future, the meeting on Ministry and Oversight will convene on Saturday morning, preceding the regular session of the Quarterly Meeting.

One of the most interesting meetings of the Messenger Society for Social Service, of the Friends church of Winchester, Indiana, met February 24th, at the home of Mrs. Rose Kimmel. After the Scripture lesson was read, and prayer offered, thirty-one members responded to roll call with Bible verses. The Visiting Committee reported 181 calls made, and six bouquets sent to sick and shut-ins, and a basket of groceries sent to a needy family. One new member joined the Society. The subject of the program was "Our Prayer Meeting," with Daisy Wysong as leader. A roundtable discussion was held in which many thoughts were given on how to increase the interest in the prayer meeting. Many resolves were made to become faithful in attendance and do what was asked of them.

Bennett and Gulie Shugart, members of Fairmount Meeting, Indiana Yearly Meeting, now sojourning at Haviland, Kansas, were married at Deer Creek, Indiana, February 24, 1877. The occasion which calls forth this item, was a social evening at the Haviland Friends Church under the auspices of the Adult Christian Endeavor Society. The evening had been spent in a varied program. Refreshments having been served, pastor, George C. Wise, arose and remarked that fifty years ago today a certain man in Indiana made the following speech, he then repeated the Friends marriage ceremony using the names of Bennett Shugart and Gulie Jay. Then followed a beautiful poem changed somewhat to suit the occasion by Isabelle Overman, sister of Bennett Shugart. The groom gave a beautiful tribute to his bride of fifty years, as he spoke of her extreme faithfulness, which was reciprocated by the bride. The couple were congratulated by all present. Thus was climaxed an evening of beautiful fellowship and mutual good feeling.

Independence Quarterly Meeting was held at Vera, Oklahoma, February 18-20. Friday afternoon, Oscar L. Battin brought a splendid message on the Leadership of the Holy Spirit, and in the evening Harold Selleck spoke on Stewardship. The following morning the speaker was Henry Jones of Calico Rock, Ark., recently come to Bolton meeting as pastor. The business of the afternoon was conducted with harmony and an earnest desire on the part of Friends to fill their place in the plan of God for the saving of the world. On Sunday an all-

day District C. E. Rally was held with Roy Berg, C. E. secretary of Kansas Yearly Meeting and Harold Singer, National C. E. Secretary of Oklahoma giving instruction and inspiration to all. Goldie Reed, field secretary, was present at all the sessions and gave helpful messages. Vera Meeting with Oscar Battin as pastor, and Stark Meeting with Harold Selleck as pastor are making satisfactory progress under their efficient care.

At Vermilion Grove, Illinois, Sunday evening, February 27, the young people had charge of the regular meeting. As one feature, the pageant, "The Keeper of the Keys," was presented. This was the first evening meeting since the installation of the new electric fixtures, and every one realized with appreciation the great improvement these had made.

A very successful series of meetings was held in Sabina, Ohio, February 2-20, conducted by Tilman and Abbie V. Hobson of Pasadena, California. Two neighboring churches joined with Friends in the effort. The evangelist's messages were clear cut and forceful, his word pictures vivid and realistic, stamping themselves on the minds of his hearers with lasting impression. His wife rendered valuable service, winning the hearts of the people by her gentle persuasiveness, quiet womanly bearing and deep spirituality. A high standard both of Christian living and civic righteousness was emphasized. The lasting benefit to the churches and community is believed to be inestimable, as from higher ground a broader vision of privileges and possibilities opened before them. Two young people publicly pledged themselves to active Christian service as way may open and many gave testimony to definite blessing received among whom were about twenty-five who had accepted Christ as their Savior. A beautiful spirit of Christian unity characterized the entire movement.

The Friends Meetinghouse on Montgomery Street, Poughkeepsie, N. Y., has been sold to a conservative element of the Jewish Church and possession will be given when Friends acquire their new building to be constructed soon. The deal was negotiated, according to the *Poughkeepsie Eagle-News*, by S. R. Taber, real estate agent and member of the Board of Trustees of the Friends Meeting.

Since the coming of Carl F. Miller as pastor to Bell, California, Friends Meeting, the attendance at all services has steadily increased. His messages have been inspiring and edifying, and his pastoral care diligent and very acceptable. A special series of revival meetings under his direction for two weeks brought encouragement and spiritual uplift to many, a number coming to an altar of prayer seeking salvation, while others were reclaimed after a period of wandering as they were shown their need. Others still unreached are being re-

membered in prayer as the good work continues.

A series of ten sermons on "Trail Makers" for the Sunday evenings immediately preceding Easter is being given by Willard Orville Trueblood at First Friends Church, Whittier, California. The one for February 27 was entitled "A Trail into a New Day," the thought centering about George Fox. The last one for April 17 will be "A Trail to Universal Brotherhood," centering about Jesus of Nazareth.

The First Friends at Indianapolis, Ind., recently received into membership thirty-two persons, according to last week's bulletin, with others to be welcomed as soon as their letters and certificates arrive. The Friday Church Day feature with Institute programs in the evening is becoming increasingly popular. Students from Butler Studio presented a program of instrumental music in the Gymnasium of the church on the afternoon of March 6.

INTERNATIONAL SUNDAY SCHOOL LESSON

March 20, 1927

Lesson Text: John 14:1-3, I Cor. 5:1-10, I John 3:2, 3.

1. *Troubled.* John 13:31—16:33 is John's account of Jesus' farewell discourse. Judas has betrayed him and he has announced that Peter will soon deny him. Jesus told them, in John 13:33, that "Whither I go ye cannot come." He was leaving them and they could not go with him. Is it any wonder they were troubled? *Believe.* In the first case it seems to be simply an assertion, the latter a plea.

2. *House... Mansions.* There is room for all. *Not so.* If there were nothing after this troubled life, I should not have raised your hopes. *A place.* A place in God's great universe, in his very presence.

3. *I will come again.* He did come again after speaking these words, and said "I am with you always." *Where I am.* To be with the Master, to serve, love, and better understand him, is certainly the greatest possible promise.

1. *House... tabernacles... buildings.* When this frail, earthly body is pulled down, there is really nothing lost. God has other forms in which our spirits live.

2. *Groan.* Eager longing on the part of the believer. *Clothed upon.* "To have it put on" over the earthly body.

4. *Burdened.* Not that we long so much to put off the earthly body, as to put on the heavenly body that is reserved for us.

5. *Earnest.* God worked us up to this longing and desire for transformation. *Spirit.* If God implants the desire then it cannot be wrong.

6-10. Confidence in God and in the pledge he gives us makes us courageous always in the face of all that threatens death. Death

BIRTHS

NEWLIN—To Mr. and Mrs. Neal D. Newlin of Alhambra, California, on February 16, a daughter, Carolyn Virginia.

HORINE—To Floyd and Ina Horine, Des Moines, Iowa, February 7, 1927, a daughter, Donna Mae.

BAILEY—To Moses and Mabel G. Bailey, Wellesley, Massachusetts, February 27, 1927, a son, Moses Omar.

has no fear for the truly religious man. The beautiful life is also beautiful in death. The reward is that we shall continue in the next world the same relationship with Christ that we have had in this world.

2, 3. *Like him.* The prospect and promise of a sonship that will realize the ideal relationship of a son to the Father. *Hope.* No vain imagination suggested by man's own desire; but it is bestowed upon him by God.

THE CHRISTIAN'S HOPE

Even here in the scientific west we still cling tenaciously to the hope of a future life. We are wildly turning every rock and clod and thoroughly combing this old earth in our scientific search for truth. Men may forget largely about heaven in our day, when practically the whole emphasis is upon service in this life, but, when death comes, John 14 is read as universally as ever. Perhaps we ought not leave heaven so much out of the picture,—if death ends all, then it matters little what we do in this life; but with the Christian's hope it matters tremendously. It is the fact that we are being prepared here for a larger existence elsewhere that makes it of grave importance that we develop to the fullest all our possibilities and power.

There is a legend of an ancient king who was told that in three years he would be banished to an island in the sea. At once he began to make this island a paradise. He built a home there, he sent out his treasures, he had the island landscaped, the forests were converted into game preserves, works of art were sent over and, when the day of his retirement came, he filled his ships with his friends and companions and sailed happily away while his musicians played. The Christian is such a king and he goes to a palace filled with his friends.

RALPH H. BORING

Central City, Nebraska.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

KNOXVILLE, TENNESSEE

Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snively, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

HIGH POINT NORTH CAROLINA

High Point Friends Church, Cor. S. Main and Commerce Sts. Bible School and Men's Brotherhood Class, 9:45. Meeting for Worship at 11 A. M. and 7:30 P. M. Congregation supper at 6:30 P. M. each Wednesday during the winter with a good address and much sociability, followed by a class in Church History by Dr. F. R. Taylor. Travellers passing through the city are welcome. Friends are kindly requested to send names of persons who have moved to this locality to T. A. Sykes, Pastor, 108 W. Green St.

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